

in the Christ of the small denomination, the weak church, the despised people. Be warned against this snare, for it will entangle your peace and blight your usefulness. Where Jesus is "in the midst", no congregation is small, no church is weak, no cause contemptible. His manifest presence makes all things great and sublime. Who are you, that you should be offended in him? You may be rich, and great, and talented, and famous, yet if you are not "blessed," all else is nothing, nothing, merely the chaff which the wind driveth away.

The Lord did not ask the sorrowful prophet to be content merely with the verbal declaration of his messiahship. In that same hour and in the sight of John's messengers, he healed the sick, the lame, the blind, the broken hearted. Go tell him what ye have seen. Behold, is not this the very Savior that you require, the very evangel of healing and comfort that covereth all your need, whose grace and tenderness and sympathy and love and power meets at every point all the hungering and thirsting and yearning of the soul?

Why He Became an Immersionist

The name of Madison C. Peters is familiar to many of our readers, especially to those in Indiana where he was formerly pastor of a Reformed church. He is now pastor of a large Baptist church in the city of Baltimore, Md. Two years ago he stirred the religious world by resigning from the Bloomingdale church, Broadway and Sixty-eighth street, New York, one of the most powerful positions in the Metropolis, giving as his reason that he could no longer get away from the conviction that immersion was the only mode of Christian baptism which had the sanction and example of the New Testament writers. A few Sunday evenings ago he spoke on "Why I became a Baptist." He became a Baptist thru a study of baptism. He found that the acknowledged impartial historians of all denominations united in one voice that baptism in the primitive church was administered by immersion only. Among other things he said:

The first time we hear something or other than emersion as baptism is about the middle of the third century, when one Novatian was sick, and he was baptized by having water poured all about him, so that he was as completely drenched with it as if he had been immersed in it. This was not considered at the time or for a long time afterward as a regular baptism, but was called clinic baptism, or sick baptism.

About 811 we read of the first public authority for sprinkling. Some of the French clergy called on Pope Stephen II., saying that there were some infirm and some too small, and inquired if, instead of immersing them, they might sprinkle them. To which the Pope replied: 'If such were cases of necessity, and if the sprinkling were performed in the name of the Holy Trinity, it should be held valid.' We hear no more about sprinkling until the First Council of Ravenna, in the year 1311, decreed that either immersion or sprinkling was equally valid baptism.

"You will search in vain for one standard lexicon in classical Greek in which any other meaning than immersion is given as the original significance of baptizo. If baptism meant to 'sprinkle' or 'pour,' then we would expect to find the inspired writers use 'ran-tizo,' to sprinkle, or 'keo,' to pour, and if there was more than

one baptism, we would expect the writers, at least, once, to use these words interchangeably with 'baptizo.' But we find that, notwithstanding the richness and variety of the Greek language, they used the one word 'baptizo' only, which, according to the consensus of scholars of all ages and creeds, means to dip or immerse and nothing else, and, as to emphasize one baptism, they repeat the one word baptizo, in its various forms 125 times."

If the Rev. Dr., while making this investigation, would have prosecuted his researches a little farther he would have found that not only immersion, but trine immersion, a three-fold dipping in water, one in each of the names of the Father, Son and Holy Ghost, was the original and apostolic mode of Christian baptism, and that no other satisfies the terms in the formula of the great commission. Our own personal investigation of the subject has long ago convinced us that trine immersion is the only baptism which can be traced thru an unbroken chain, not to the apostles only, but to Christ himself. During our pastorate at Myersdale, Pa., in conversation with a very learned and eminent divine of the Reformed church, he said, "So far as immersion is baptism it is unquestionably trine immersion." A careful and impartial investigation into the merits, the origin and authenticity of the several forms of baptism now in use has convinced the writer that *sprinkling* and *pouring* are but very little farther removed from apostolic baptism than single immersion backward.

College Insurance Fund

Again we call attention to the insurance which has been taken out on Ashland College buildings and contents. Brethren, please remember that this premium must be paid not later than May 1, 1902, and unless you help us will you kindly inform us how the payment is to be met? Did the Prudential Committee do right in taking out this insurance? Does the church want its buildings insured? These buildings do not belong to the Prudential Committee or the trustees any more than they belong to each member of the Brethren church. It is not any more the Committee's duty to pay this premium than it is the duty of Brother Cassel or any other one man to support alone our national home missions. Pastors, please consider well what this means. If your congregations will pay four or five dollars each the amount can easily be raised. Sixty congregations paying \$5 each will pay the premium. Are there not members in each of sixty congregations in the Brethren church who spend uselessly in a single week more than the amount asked for? Send money to E. J. Worst, Ashland, Ohio.

"The Present Call to the Church," by Brother Furry on another page of this issue should have, as it so justly merits, the careful and prayerful consideration of every member of the church. The call is God's call, and it is to you and to me, to each one of us, to the church at large. Shall we heed it? Oh, thou church of the living God, awake from thy slumbers, arise and go forth into the field now waving with the ripened grain. The Lord calleth thee. Let us go hence.